

ازالہ دین عند اللہ الاسلام

THE

**MUSLIM
SUNRISE**

FALL 1973

THE MUSLIM SUNRISE

Volume XL

Number 2

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THE MUSLIM SUNRISE

A magazine of the faith of Islam, founded by Dr. Mufti Muhammad Sadiq in 1921, published by the AHMADIYYA MOVEMENT IN ISLAM, Inc., with head office at 2141 Leroy Place, N.W., Washington, D.C. 20008.

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EDITED and PUBLISHED by Mian Muhammad Ibrahim Missionary, 637 Randolph Street, Dayton, Ohio 45408.

EDITORIAL NOTES

Ahmadiyya Convention 1973

It is gratifying to report that the Ahmadiyya Annual Convention which was held on Aug. 31-Sept. 2, 1973 at Lake Forest College gave us all who attended a unique spiritual experience. It afforded us opportunities to meet with one another, pray together and discuss matters not only concerning our individual chapters but also the affairs involving the Jamaat as a whole. Alhumdulillah!

All the speeches delivered at the convention were extremely thrilling and highly appreciated by the participants, but it is a pity we could not record all of them, hence our inability to reproduce them in verbatim. As it is, some of the most important speeches have not come off. Summaries of some of the outstanding speeches are however being reported from our own recollections as for instance, the one made by the missionary Incharge Imam Bajwa himself. Even the pictures we could procure with the exception of one in black and white were colored ones which could not be printed at our printing press and the idea of having a fairly illustrated issue this time has perforce to be abandoned. The one we are printing is that of Sahibzada Mirza Muzaffar Ahmad whose physical presence at the conference was decidedly a blessing for the participants.

As recommended by the publication committee which met at the convention campus, we are currently presenting the Muslim Sunrise and the Ahmadiyya Gazette in a single volume.

Jesus Son of Mary (Fallacy and Factuality)

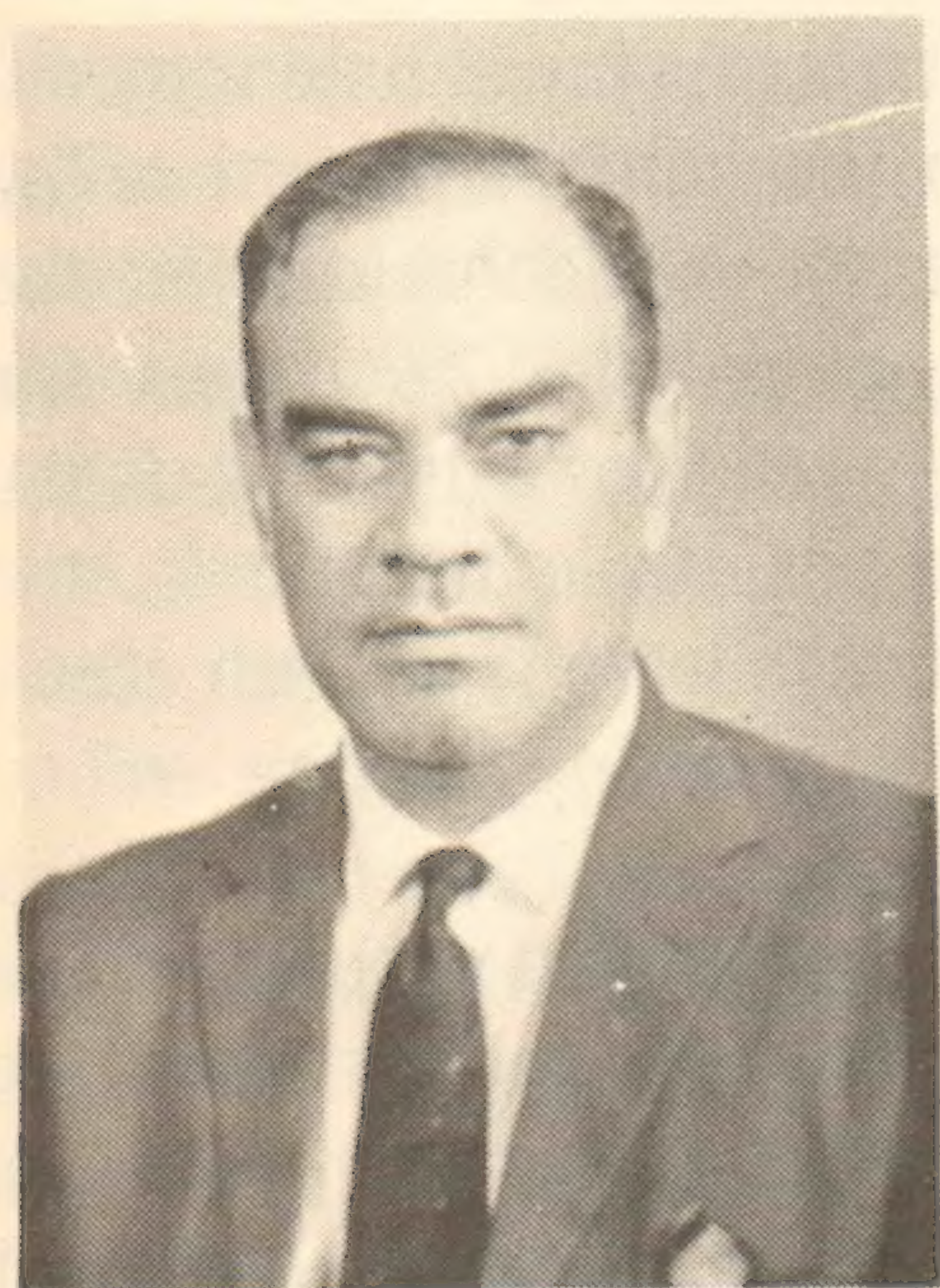
One of the most up-to-date, impressive and highly instructive compilation of the historical facts pertaining to the life and teachings of Jesus Christ presented recently by Doctor Qazi Muhammad Barkat Ullah is an impartial and objective study of one of the most controversial figures of the religious world. The learned author has laboriously collected all that can be and has been said by the followers and disciples of Jesus Christ and has marvellously brought out the

marked contrast prevailing among the writers of the Gospels who have written everything as the author states simply for the greater glorification of their Lord; a mere fiction- contrary to the facts and recorded historical evidence. For an impartial scholar of comparative religions this book is a must. The book abounds in textual references drawn freely from the scriptures and rather than give his own opinion outright, the learned Doctor has presented all the available views and statements of the various Gospel writers and modern orientalists and Western scholars to enable the reader to form his own judgement about the credibility and authenticity of the Bible writers. We commend the book to all of our readers as an encyclopedia on the life and mission of Jesus Christ, a thesis each one of us interested in religious history should study. It represents and represents beautifully the true Ahmadiyya view point, and for that matter the cause of Islam. Jamaats should make it a point to purchase as many copies of this authentic publication as they can. We personally hold that money spent on making copies of the book available to all interested in the study of comparative history of scriptural religions will indeed be well spent and shall bring immense reward from Allah the Almighty for helping present true and real facts about Christianity.

The book can be obtained from Dorrence and Company Philadelphia, Pa-its publishers 1617 J. F. Kennedy Blvd. for \$4.90 a copy, minus considerable deduction if ordered in lots.

THE INAUGURAL ADDRESS, CONVENTION 1973

Delivered by Sahibzada Mirza Muzaffar Ahmad
Grandson of the Promised Messiah



It is indeed a great privilege and honor to be asked to inaugurate this Convention. All of us have looked forward to it for months. A great many of us have made special efforts, if not also some sacrifice, to get here and many of us have worked hard to prepare for it and make it a success.

It will be a great pity therefore if we do not derive full advantage of this great opportunity—which comes to us only once a year and which claims so much of our effort and time

Now to derive full advantage from this convention we have to bear in mind:

1. The supreme divine purpose for which the movement was established.
2. Within this broader purpose and framework the objectives which such conventions are designed to achieve.

Taking the first objective, namely the divine design and purpose for the establishment of the Ahmadiyya Movement in Islam, this is a vast subject which one can elaborate for many hours. But briefly, very briefly, it involves:

1. Revival of Islam in its true spiritual glory—a great religion which over the past many centuries has been masked under some tarnishing false notions and lost its purity and its spirit so that only the dry bones remain but not the flesh—only the form and not the spirit.

Ahmadiyyat demands that we so refashion our lives that they are shaped in the right and true spirit of Islamic Values in all their purity—a reflection of God's great attributes—an absorption in our lives of all that is best—a rejection of all that is bad.

The Promised Messiah had himself stated that his primary purpose and mission in life is to show the people the path of virtue and bring man in direct communion with God. He said with great poignancy that if on one hand the

people at large describe us as infidels as outside the pale of Islam and on the other hand we fail to refashion our lives in a manner that God acknowledges us as true Muslims (or **مؤمنين**) then surely we are losers on both sides and it will truly be a bad bargain—an unfortunate outcome.

It is therefore important to keep remembering this main purpose and mission of our lives.

Within this broad main purpose let us look at the primary objectives of this Annual Convention or similar other conventions which Ahmadiyya Community holds the world over.

Here let me take you back to the first Convention which was held some 70 years back and to which not many more than the number present today attended. (As against 100,000 who attended the last year convention at the HQR of the movement). In introducing this series of conventions the Promised Messiah stated that it was to be a purely religious gathering; unlike what is common or frivolous. On such occasions the convention's sole purpose would be to purify ourselves, to know and to learn from each other, to dedicate our lives in the service of God and Islam and to become willing and effective instruments of God's will and design.

Let us therefore in the second place, along with the main purpose of the movement also remember the specific purpose of the conventions. Remembering both these objectives and keeping them constantly before us we should conduct these conventions (which is a replica of the convention at HQR of the movement) and utilize our time here so that both the purposes are advanced and ultimately realized.

There are in this convention four specific thoughts which I would wish to share with you.

First, we should all resolve that during the course of the year and before we meet at the next convention each one of us should endeavor to remove one of the failings which may attach to his person as is the lot of human beings. There is a saying of the Holy Prophet that this is a minimum, which one should attempt to achieve during the month of Ramadhan, which is at hand, and provides an excellent opportunity and occasion to attain such a resolve. If over our lifetime we act on it every year we should succeed in making our lives much more useful to ourselves and to the service of cause to which we have dedicated ourselves.

Secondly, during the convention we should fix specific targets for the propagation of Islam, for publication and distribution of literature, for attaining a figure in our subscriptions, for molding the lives of our children in the way of Islam and similar other fields. We should prepare a scheme for

their attainment and at every subsequent convention evaluate our performances—which target we have achieved and which one have failed to realize and why. This will give a direction to our efforts and make us more vigilant towards the realization of our goals.

Thirdly, as you know, not very far from where we are meeting today a prominent leader of Christianity was the target of the Almighty's wrath as prophesized by the Promised Messiah. We should make this town the special target of our missionary activity, build a center and a mosque to glorify God and perhaps sometime hold a special convention or celebrate a special day to commemorate this great sign of Allah shown in defense of Islam.

Fourthly, it should be our special effort that each succeeding generation of ours should be better Muslim than the preceding generation. This is the only way in which we can equip ourselves for the accomplishment of the task ahead. And may I add that this places extra responsibility in the hands of our women whose training and upbringing in home plays a most vital role in shaping character.

The Ahmadiyya Movement has come a long way from the point it was started. An unknown individual, unknown even among the tiny community of a couple of hundred souls in his own small village, in a locality completely cut off from the world by rail, road, telephone, or telegraph, a person who abhorred publicity and was hoping to continue to live a life of utter seclusion was chosen to proclaim the divine mission and spread it to all the corners of the world. From any earthly calculation his mission was doomed to failure. And yet, despite tremendous opposition in all forms and from all quarters the things which he proclaimed have come true, though they looked impossible of attainment, yet they have in fact come true.

The British one time boasted that the sun never sets on the British Common-Wealth. This is probably no longer true. However, what is true today is that the sun never sets on Ahmadiyyat. And this is only a beginning—a small beginning of what would come about ultimately.

What looked impossible at the time of Promised Messiah's announcement of his divine mission, has come true today. What looks impossible today namely the total spiritual conquest by Islam will Inshaallah also come true one day.

This was true then. This is true today. This will come about not because we are strong and; that this lies within our capabilities. (We are admittedly weak, in worldly calculation, almost non-entities but the One who has willed it, Whose design it is is all powerful and the fountainhead of all and limitless resources on which He exercises full and undisputed claims. So what appears

impossible will come true because it is the divine will and decree and no power on earth can stop its realization.

It should be our endeavor, our prayers that we should partake in bringing about the realization of this dream, this divine scheme for the welfare and good of a suffering humanity and its moral and spiritual advancement; we should so shape our lives that we become worthy instruments of God's design and worthy recipient to absorb His blessings.

Let us therefore start our convention with prayers, rising in unison from our hearts that God's will be done and prevail, the choice beliefs and teachings of Islam are spread out all over the universe and people reshape their lives in accordance with God's design which requires humanity to live in peace, in harmony and in total equality, and in practicing and propagating the true moral and spiritual values of Islam.

Let us therefore begin this convention with renewed dedication and a special prayer for the spread and glory of Islam, for the full and early attainment of the objectives which gave birth to the Ahmadiyya Movement in Islam for our own purification and spiritual advancement so that we become the sole instrument of God's design to a degree that our destruction becomes the destruction of God's own design. May we be worthy of it and may our efforts however humble attract and absorb God's mercy, His beneficence and His blessings. We should also offer special prayers for Hazrat Khalifatul Massih and the missionaries and all those who participate in the struggle which will lead to the triumph of Islam and the welfare of all mankind.

WHY AHMADIYYAT?

(Imam Sharif Ahmad Bajwa, Missionary Incharge, USA,
A summary of the speech)

Explaining the circumstances which led to his selecting "Why Ahmadiyyat?" as a topic of his speech, Imam Bajwa dwelt upon his subject punctuating his views with verses from the Holy Quran in a most convincing and emphatic manner which emanates from the courage of one's convictions. In the course of his speech he observed:

The God of Universe has always been kind and merciful to mankind and has not only been nourishing and sustaining His creatures physically but has ever since the creation of the world been catering for their spiritual needs. Adam, Noah, David, Abraham, Moses and Christ were all commissioned to their respective nations with the teachings needed for their particular spiritual growth and advancement. There was no nation to which a warner had not been sent—sent at a time when people had degenerated themselves, when evil dominated good and man had fallen into the abyss of degradation. Prophets brought the most suitable teachings, adherence to which would have certainly enhanced and exalted the people, but man is apt to forget, to fall into error and fall short of the standard desired of him and history of religion tells us that whenever man had got spiritually that low Allah through His Grace and Mercy has been raising men from among themselves to lead and guide them to their Lord. This has been happening in the past; prophets have been coming to different countries, as means of communication and news media had not yet developed and nations lived, as if it were, quite aloof from one another almost unaware of other people, simultaneously inhabiting this large round globe of ours. Eventually the time came when it was no longer necessary to send national prophets, but only a single universal prophet as mankind was on the eve of becoming one—one, single nation. The Holy Prophet of Islam fulfilled in his person the prophecies made by all his predecessors regarding their second advent. He came to testify and confirm rather complete all that has previously been revealed to previous prophets and brought a universal law that embodied all that was good in earlier scriptures and encompassed all that man needed till the end of the world. The teachings he brought are complete and perfect in every way, but Allah out of His Benevolence has so planned that whenever people forgot the true teachings He would keep on

reminding and admonishing them by raising reformers who would tell them the right from the wrong. In this way their memory would be refreshed and the spirit rejuvenated. Such Reformers, Mujaddads, in keeping with an important tradition, have been raised from among the followers of the Holy Prophet at the beginning of every century (Hijra). In the present century however when Ummat was to face persistent attacks by the followers of other religions trying (in vain, of course) to establish over Islam the superiority of their own religions in the light of the modern scientific discoveries—Allah raised the Promised Reformer as Messiah for the Christians and the Mahdi for the Muslims with the spiritual power and spirit of the first Messiah. He was particularly commissioned to correct the errors connected with the name of the former Messiah. He was entrusted with the task of removing the objections and misunderstandings about Islam, created, real or imaginary, to let the world see the light of the Islamic sun. This prince of peace, who with the soul purpose of preaching the true teachings of Islam and make Islam dominate over all other religions through convincing arguments presented Islam in the form it was practiced and lived by the Holy Prophet and his companions. The healthy influence Ahmadiyyat has exercised since its inception and the aims and objects it projects, more than justify its existence. It is the true, clear and lucid picture of Islam, shorn of all the imperfections willfully attributed to it by the followers of other religions!

AN AMERICAN MUSLIM VISITS AFRICA

(Speech given at 1973 Ahmadiyya National Convention)

By

Hasan Hakeem

After my acceptance of Islam in 1968 I became interested in Islam in W. Africa. I couldn't satisfy my own personal knowledge about Islam and the continent of Africa by reading books.

So in early March of 1971 my wife and I packed our bags and gathered up what little money we had and boarded a jet in Chicago non-stop to London. Eventually we landed in Morocco, Nigeria, Ghana and Senegal.

Our longest stay in Africa was at the Ahmadiyya Mission House, Lagos, Nigeria. Lagos is in the Southern part of Nigeria.

The spread of Islam has been very heavy in Nigeria. The northern states are heavily populated by Muslims, some estimate that 90 per cent of the people in the North are Muslims.

In the South Christianity is desperately trying to sway the people away from Islam. Their attack comes in the newspapers and on T.V. and radio. The Muslims still dominate the South in spite of all the monies the Christians spend.

The mission house where we lived at is located on Idumagbo Avenue which I thought was the busiest avenue in Nigeria.

The house is the center of activity for Islamic missionary work in the South. The only Muslim newspaper in Nigeria is printed in the basement of the building.

At the time I was in Africa, Maulvi Fazal Illahi Anweri was the missionary-in-charge of Nigeria. We lived with his family at the mission house.

I was very impressed with the work done by the Nigerian Ahmadis, I've never seen more zealous people in my life.

Most of the Muslims who live in Lagos are very poor and many of them lack formal education. Until recently there were no government sponsored public schools and locally financed Muslim schools are often without sufficient funds.

The Ahmadiyya Movement in Islam has designated huge amounts of money for educational development within the last 50 years.

The Christian missions have spent a great deal of money in Nigeria. I was

surprised at how feverishly the Christians were erecting modern churches throughout southern Nigeria. It became very obvious that Christianity was exercising a great deal of power because of the monies it could spend. The power of the dollar plays a major role in the spread of Christianity in West Africa.

But the Christian's beautiful buildings remain empty most of the time. They do not welcome Muslim children to their schools and the Muslims prefer to study at non Christian schools.

While in Nigeria I had the opportunity to visit the Ahmadiyya Medical clinic at Apapa, an industrial city five miles away from Lagos. I travelled to Ibadan and met the Ahmadis of that large city.

In Ibadan I also met Alhaj B. Ola Obisesan, at the Secretariat at the Military Governor's Office. He is a parliamentary head in charge of the Muslim Welfare Board.

The Alhaj is responsible for the health and transportation arrangements of Nigerian Muslims making the pilgrimage to Mecca.

I was impressed by his sincerity of furthering Islam in the country and throughout the world. The Alhaj stated emphatically, "The truth will prevail," he pointed out how Christianity is failing in W. Africa.

"I have read my Bible carefully," said the Alhaj "And I'm proud to be a Muslim."

As I was leaving West Africa, I realized how powerful Islam could be in bringing continents together. I wasn't just an American travelling through those countries. I was an American Muslim. My brothers in Islam accepted me as they would have accepted their own brother from the same womb.

My experiences in Nigeria were very enlightening and invaluable. I have stronger hopes than ever of seeing Islam as the uniting force between mankind. "All praise is due to Allah Lord of all the worlds, Master of the Day of Judgement."

SOME SCHEMES OF HAZRAT KHALIFATUL MASIH III

By

(Mian Muhammad Ibrahim, Missionary M.W. Circle)

The four-fold sacred duties of a Prophet and for that matter that of his spiritual successor are laid down in the Surat Jumma as follows:

"He it is who has raised among the unlettered people a Messenger from among themselves who recites unto them His signs, and purifies them and teaches them the Book and Wisdom though before they were in manifest error. (62:3)"

Hazrat Khalifatul Masih III alive to his duties as a spiritual leader ever since his accession to Khilphat has been endeavoring to raise his followers spiritually by enjoining upon them the memorization of the first seventeen verses of Surat Baqra as also exhorting them to observe the following additional prayers to deserve the special favors of their Lord.

1. "Subhanallahi wa bihamdihi. Subhanallahil Azim Allahumma Salli a'la Mohammasin wa ali Mohammasin". (Holy is Allah and glorified be He with His praises; Holy is Allah, the Sublime. O Allah, shower Thy blessings upon Mohammad and his followers).
2. "Astghfirullah Rabbi min Kulli Zambin Wa atubo Ilaihi wa la howla wa la quwata illa billahil Aliyyi Azim., i.e. I seek forgiveness of my Lord for all my sins and weaknesses, and I turn to Him. I have no power to avoid evil and no strength to do good except with the help of Allah the Most High the Sublime).
3. "Rabbi Kullo Shai-in Khadimuka, Rabbi fahfazna Wansurna warhamna" (O Lord, everything or being is under Thy control; O Lord protect us, help us and have mercy on us)!
4. "Rabbana afrigh a'laina sabrana wa sabbit aqdamana wansurna a'lal Qaumil Kafirin. "O our Lord, pour forth patience upon us, and make our steps firm, and help us against the disbelievers (who have rejected Allah and His Prophet, and are planning and plotting against Allah's Cause)." 2:251

As one of the duties assigned to the Holy Prophet and his followers is to teach the Book. Hazrat Khalifatul Masih initiated the "Talimul Quran" classes and "Temporary dedication". The Quran classes are held annually at Rabwah

where hundreds of youth from all over the country attend the classes of the teachings of the Quran. The temporary dedication requires Ahmadies to devote at least 2 weeks in a year to go to neighboring Jamaats, teach them the significance of the Holy Quran and the necessity of Congregational prayers and aim at the training and discipline of the organization.

For the propagation of Islam, Hazrat paid a visit to six West Africa countries: Nigeria, Ghana, Ivory Coast, Laberia, Gambia and Sera-Leon in 1970 and here is what he observed.

"When I was in Gambia Allah, the Glorious, inspired me forcefully with the idea that should I invest a hundred thousand pounds in these countries. He will bless it greatly and it will be productive of great results. I was besides myself with Joy-I had some plans and programmes in mind but now Allah had taken over.

When we came to Sierra Leone we had a new courage, there we made a programme. Next I came to London. I explained to friends that Allah, the Glorious, had indicated His will to me that we should invest the minimum sum of one hundred thousand pounds in the six countries (of Africa that I had toured). I had in my mind the entire scheme detailing heads of expenditure in this behalf. I arranged under personal supervision a new bank account and named it Nusrat Jahan Reserve Fund.

I told them in my Friday sermon that Allah the Illustrious had willed it that we should invest this money in the six African countries and should keep in readiness doctors and teachers required for hospitals and schools there.

We have some doctors practicing in England. I told them that I needed their services and asked them to respond to my call in a spirit of love, compassion and sincere fellow-feeling that I will suffer no shortage of doctors by the grace of Allah but I wanted them to volunteer their services failing that I told them that I might command them to do so and only one who was prepared to quit Ahmadiyyat will disobey and that neither I nor my Allah had any use for the man who quit the movement. They were very happy and willingly offered their services.

If in the present circumstances we start thirty medical centers there, the reaction will be so favorable that we should be in a position to open a high school every year in each of the six centers.

God has inspired in my heart with great force the command "Urge upon the community offers of sacrifices for my sake, for the establishment of My Glory and the love of the Holy Prophet Muhammad in hearts. They will make sacrifices." We have also to do a lot of ground work here. We must, for instance, prepare literature for Africa. There are a few points related to

literature which I cannot elaborate to you lest non Muslims should become alert and try to queer the pitch."

Just in line with the above scheme the Hazrat has toured the U.K. and the Continent quite recently (July-September, 1973) and planned his steps which he will reveal to the Jamaat at 'Jalsa Salana'.

Meanwhile the Nusrat Jahan Reserve Fund is being closed and those who have pledged are required to make good their commitments by December 20, 1973.

Brothers and Sisters, Hazrat has hereunder, predicted a great and bright future for Ahmadiyyat. Let us hope Allah makes us instrumental in bringing it about by offering requisite sacrifices.

"The graces of Allah the Glorious, carry with them comparable heavy responsibilities. I have this feeling and it has been impressed upon my heart with a great force that the coming 23 to 25 years are of crucial importance for the Ahmadiyya Movement. You have probably read Alfazal of yesterday tht the late Amirulmominin Khalifatul Masih II, the Promised Reformer, had observed in 1945 that the next two decades were the period of the birth of Ahmadiyyat and that members should remain alert and watchful lest due to negligences the child should expire after birth. I am happy to announce to you the glad tidings that that child was born fully alive in 1965 in superb health and perfect vigour as the Promised Reformer had said—that is what has been infused in my mind from 1965 a new era has set in—an era of moving forward, of rendering sacrifices with jubilant hearts and feelings of happiness. In the coming 23 years, Allah the Magnificent has willed a great revolution in the world which is in the offing."

"THE HOLY PROPHET MUHAMMAD, EXEMPLAR OF ALL MANKIND"

BY

Alhaj Abdul Rahim Zafar, Dayton

I think this has a very significant meaning for those of us in the Religion of Islam, but I would like to take this a step beyond and recite some recordings or hadiths allegedly taken as a story or some interesting event at the convention to where the Brother recited some *annals* of the Holy Prophet (S.A.S.)* and we all set aside and treated this as a very interesting thing, and not think about personal application.

The Holy Q'uran, says "Verily, you have in the Prophet of Allah an excellent model for him who hopes to meet Allah and the last day and who remembers Allah much". When we say that a person or a thing is an example, that means that we should be able to model or mold ourselves somewhat in the same fashion. One of the biggest blessings of Islam is the fact that the Holy Prophet Muhammad (S.A.S.) has never been ascribed as being a God or a Deity, or something that any of us can have no hopes of ever attaining at least a part of.

One of the things that we are often hit with when we are talking about propogation to members of other religions is that their prophets were often associated with being Gods and that they are part of Godheads and when we say that the Holy Prophet (S.A.S.) was a man, then, the first thing they say is "How can this be"?

And it is a very simple thing; if a person is to be a guide or an example, he must be able to show from his own life that those who follow him can attain the same heights or that these things that he has expounded can be applied in an individual's every day events, or in his every day life.

To give a typical example, Christianity professes Trinity. We are told that the Prophet Jesus has left a code or a group of laws that the Christian religion would flourish under and bring about some answers to the present-day crisis. But yet when we ask a person "How is it that we should be able to live in harmony, or what is it that we can point to in this particular religion or what example from this particular person's life can be applied to the present world conditions in as much as bringing about a unity of people and rsponsiveness from the Government"?

They say, "Well, we look at it like that but have you read a very

* S.A.S. \equiv Peace and Blessings of God be on him

interesting book written by Emanuel Kant"? They will begin to quote other philosophers and other teachers because their particular prophet has not addressed these situations.

In the religion of Islam, to elaborate on the point of significance of the Holy Prophet, The Holy Q'uran states in part "The Prophet is nearer to the Believers than they are to themselves, and his wives are as Mothers to them".

Now, in this is an added blessing, because I don't know of any person who has a father that did not want to emulate the father. I know of no young woman who doesn't want to say that she is as good as her mother and a lot of us men, if we will be honest about it prefer to choose women with the same qualities our mothers had. Well this points to another significant thing: if we are to mold ourselves in the correct fashion, then it seems as though once again we should look at the life of the Holy Prophet (S.A.S.) his wives, and his early companions for this particular reason.

In this day and age, those of us who have accepted Islam are in a very critical situation, because we are in a country that respects nothing religious. The only thing people are taught to respect in this country is the love of the dollar bill. We are forced to compromise day after day with our religion. Now, this is a point of deep significance.

First of all, let us look at the Holy Prophet (S.A.S.) and his early companions in Mecca before they moved to Medina. They were besought with all types of afflictions. The religion Islam did not start out as the religion we know today. It did not have the broad numbers of people, but a small band who first rallied around The Holy Prophet Muhammad (S.A.S.) and began to practice the religion that was taught by him.

In this particular day and age, we are beginning to hear Muslims and others say, "It is difficult for us to practice Islamic Institutions because the people in this country do not understand".

I don't recall reading in **THE LIFE OF THE HOLY PROPHET MUHAMMAD** (S.A.S.) where the Meccans understood or had intentions of understanding. But it was by practical example and through the acts and deeds of the Holy Prophet Muhammad (S.A.S.) and the early Muslims that swayed the people to believe in the truth of his message. It is the same thing that we must become engaged in. Let us go a step further. When we say we are Ahmadis let us make it quite clear that we are not removed from the charge that was left us by the Holy Prophet Muhammad (S.A.S.).

There is one way that I used to harass one of the Brothers all the time about spiritual advancement. I would ask him for the formula for attaining nearness to Allah. I never could get quite the answer that I wanted, so one

day, the Brother took down *Brahin Ahmadiiya* and read to me about a *Salik*. He said that there are but two ways that a person may become a Salik, one, if Allah has chosen him to become a warner or Mujadid then Allah will guide him along the path that will help him to fulfill his charge. But for those of us who are not coming in this particular aspect of it, the only way we can reach nearness to Allah is through imitation of the life of The Holy Prophet Muhammad (S.A.S.) We must begin to do these very same things that The Prophet (S.A.S.) did, but one thing crops up when we begin to practice. We very quickly become branded fanatics. We say, "We should go softly, we shouldn't press". But there **is** no compromise between truth and falsehood. If there were to be a compromise, then I'm more than sure that in the life of the The Holy Prophet Muhammad (S.A.S.) we would have heard somewhere that when the Meccans promised him all the delights of this world, he would have said, (if God forbid). "Well, I will take this and we will compromise," etc. Yet and still in this day and age, we are moving in this position. And there is no place in the life of the Prophet (S.A.S.) where we can justify this type of action. Anytime that we can look at such organizations as Judiasm, Quakers, Amish, and others that will adhere to a basic teaching amidst all of the confusion that we call "modernism" and not move one iota from their principles, then surely we Ahmadis can do the same identical thing. We cannot justify eradication of any part of the message of Islam, because we are in America or a country that does not understand. It is our job, as it was the job of The Holy Prophet (S.A.S.) and his companions to bring forth enlightenment so people will understand. And let us stop giving the excuse that we cannot practice truth because the people will laugh.

It is a very strange thing, that out of all the charges that have been given to us, that we can go back and sit among our Brothers and Sisters and say; "I am afraid to do this because the people might laugh". How many of them have you seen change to anything we are doing?

You haven't seen them change one iota, and they don't feel ashamed to walk among us in the mini dresses, nudity and any other thing. But you will feel afraid to walk as a Muslim.

The promised Messaih states (from a selection of his sayings of **Islam in Comparison With Other Religions**,) "Muslims are called the best of all people in The Holy Q'uran".

"If it were true that the gift of Divine Revelation was never to be granted to them, they should have been called the worst of all people". There were many recipients of Divine Revelation among the Israelites, but Israel lost favor in the sight of God because of repeated transgressions. The Muslims

came as successors as their Holy Prophet was the most excellent of all people. This meant that while other people to whom divine revelation was granted deprived themselves of this boon by their own misdeeds the Muslims were never to be deprived of this divine favor.

Islam was the living religion, and spiritual death was never to overtake it. Its blessings had to continue to the day of judgement. Hence The Holy Prophet (S.A.S.) was called upon to fill the promise which meant not, that the gift of Divine Revelation was with his advent, withheld from men forever, but that the door to this blessing was everlastingly open to him. And his imitation was sure to bring this gift to every people in all ages to the day of judgement.

There is no way that there can be success unless we are following the model of The Holy Prophet Muhammad. (S.A.S.). If we are going to talk in light of Government; one of the biggest boasts that we have made (and we make it very quickly when we are propogating) is that democracy was started over 1300 years ago, and women were given the right to vote etc. But when we come down to practical application, it is very difficult for us to make our organization function as it has been laid down to us

And let us bear in mind that this is a Divinely inspired movement. This is not something that was put together by a group of people called founding fathers of the country. This is a religion that was handed down from Allah to his Noble Prophet (S.A.S.). And was rejuvenated in this day and age by the Promised Messaih (S.A.S.). Now how can we have any confusion or difficulty in saying we don't know which way to go? Because our pathway has been clearly marked.

For anyone doubting the significance of the Promised Messaih and this movement being a Divine Movement: A story was told to me by one of our beloved Brothers. He saw in a dream a picture of The Holy Prophet Muhammad (S.A.S.) and the next day upon entering the mosque in Qadian when The Promised Messaih made his appearance he (the Brother) saw the same person And he went on to tell everyone to be quiet "Don't you see that this is The Holy Prophet Muhammad?" (S.A.S.)

There are other instances that we know of, where The Promised Messaih completely annihilated himself in the love of The Holy Prophet Muhammad (S.A.S.) so much so that we saw the same things reflected in the Promised Messaih that The Holy Prophet possessed (S.A.S.).

My point is this; in this particular day and age, it would be the same as if we came immediately upon the heels of The Holy Prophet (S.A.S.) or some of his early companions.

We are not that many years removed from the advent of The Promised Messaih who was working and functioning on this earth. We have people that are coming to us with the same message that was taught to us by The Holy Prophet Muhammad (S.A.S.). Yet and still we become confused and say that there is no model. We are beginning to talk in terms of Socialism having an answer, or we're talking about deciphering something from Communism or Nkrumaism or some other type of 'ism'— everything but Islam.

It is high time for all of us to go back and reread *THE LIFE OF THE HOLY PROPHET MUHAMMAD* (S.A.S.). We should not be caught into the same plight as the early Jews. They would sit down and recite the stories of their Prophets as though they were mere fables.

All of us will sit at convention after convention Khutba after Khutba as though we are learning marvelous events marching before our eyes that we are completely aloof from. But there is a message throughout every story that is told in The Holy Q'uran.

One of the things that The Holy Prophet Muhammad (S.A.S.) said was all of the faults the Jews had, his community would have plus one more. Let us go back and look at the plight of the Jews.

Comparison: Let us look at the last days after Moses is gone and Jesus makes his appearance. How did he find the people? He found them completely under the influence of Rome. How has Ahmadiyyat found the Muslims? Deeply under the influence of the West. And how is Ahmadiyyat finding most of us? Still struggling to remove the bonds of the West.

But those of us who are engaged in Islam have no excuse, because we have a ready made example. The Holy Prophet Muhammad (S.A.S.). And it is our duty to live his life and teach it to our children.

When I say teach it, I don't mean having them get up and recite it parrot fashion ... what day he was born, what year he was born, what year he died.....but teaching them to be able to see that they are taking on the attributes of Zaid. Then our community cannot help but flourish. And many of the problems that we are beset with will, Inshalla be removed.

In closing, taken from *The Psalms of Ahmad*, The Promised Messaih only recited one small portion of this, "Muhammad today, is the Crown King in the Realm of Religion; the chiefest, the jewel among all Prophets the healthiest influence, the purest, the most comely, the most trustworthy, the most dependable, all this superlative praise befits him alone "

I would like to close by saying let us each rededicate ourselves to becoming *saliks*, spiritual travellers on the way. And first let's imitate the

. . . (continued on page 24)

PERSONAL PREPARATION FOR OUR STRUGGLE

(Presented at 1973 Ahmaddiyya National Convention)

By

Yusuf Iman Ali, St Louis

We Muslims have a word for struggle when that struggle is one undertaken on behalf of Islam, our faith.

It is a word which says to the True Believer "STAND UP AND BE COUNTED!"

The word to which I refer is JIHAD.

Jihad means struggle, in whatever form that struggle may take for us. Jihad is not necessarily an armed struggle, and it is never an act of military aggression - as some enemies of Islam would have people believe - wherein we summarily cut off the heads of those we deem unbelievers.

The Promised Messiah (on whom be peace) has said "Our Jihad will be a Jihad of the pen and not of the sword." Meaning: we will spread Islam on the strength of its rationality with the written and spoken word. We will spread Islam by showing people the manifest truth in Islam.

The various elements of our over-all struggle may take a number of forms.

But the important thing for us, as Ahmadis is to realize that even as of now we are engaged in a Jihad - a divinely ordained struggle.

Last year during our convention our brother, Dr. Rab Nawaz Malik reminded us in his excellent lecture that the first form of Jihad is the Jihad of the self, such as when one undertakes self-examination, self-assessment, self-improvement and so on.

The military jihad - taken in defense of Islam and its people - is a last resort, taken when all other alternatives and expedients have failed to yield peace.

But the first Jihad is the Jihad of the self: Personal Preparation. Bringing oneself to readiness for our struggle.

On this subject, our present spiritual leader, Hazrat Khalifatul Masih III (May Allah strengthen him with His help), has given us some sound insight:

In the Summer of 1969 in an address given before the Annual Gathering of the Khuddam in Rabwah, Pakistan, the Khalifa said and I quote in part:

"Allah has granted FOUR KINDS of abilities and aptitudes to men. PHYSICAL, MENTAL, MORAL and SPIRITUAL. Because of these

endowments, men must thank Him. Thanking Him includes both - the development of these faculties and their proper utilization to do according to Allah's guidance, whereby we may win His pleasure and nearness"

"Four kinds of abilities and aptitudes: Physical, Mental, Moral and Spiritual." Or—in other words—the faculties of body mind, morals and spirit. These faculties collectively constitute an individual's entire being. No person is more or less than what that person brings himself to and maintains physically, mentally, morally and spiritually.

Today in America, individuals are paying thousands of dollars for information and medicines which they hope will miraculously bring them better health. They are paying many thousands of dollars for what they could get free of charge from the Holy Quran and the traditions of the Holy Prophet Muhammad (on whom be peace).

We must continue to observe the ordinances of Islam on diet on clean living, and on abstinence from harmful substances such as drugs and alcohol. We must likewise continue to abstain from activities which dissipate us physically while they debilitate us morally.

And we must remember salat! The regular prescribed prayers, as well as being a spiritual ritual, is a physical exercise of much benefit when performed regularly..

Remember: Our faith is the only faith which has so completely made these beneficial things a requirement of worship and of faith. Let us be steadfast in doing what we know is good for us. We must not neglect our physical health. And we must remember moderation!

And Brothers and Sisters, we must take care of our minds as we take care of our bodies.

We will know that we want more retentive minds, minds which can retain relevant information.

We will know that we want minds capable of sound reasoning and thus good judgement, especially for times of adversity.

And Thanks to Allah - we have the means at our disposal to affect improvements in our minds:

We have the Holy Quran, the Traditions of the Holy Prophet Muhammad (on whom be peace), and the Muslim Prayers.

So if one wants to improve his ability to reason, he has only to do three things with sincerity and with regularity:

1. Read that Perfect Book, the Holy Quran
2. Follow the example and sayings of the Holy Prophet Muhammad (on whom be peace).

3. Follow the admonitions of The Holy Prophet on seeking knowledge. The Holy Prophet Muhammad (on whom be peace) has said: "He who travels in search of knowledge, to him Allah shows the way to Paradise."

What, in Islam is it that can improve our ability to concentrate, to apply our undivided attention to a particular endeavor. Nothing, done regularly, can better do this for us than SALAT our prescribed prayers.

Salat requires concentration in order that we properly co-ordinate our recitations with our postures of prayer.

And when we perform our prayers regularly and properly, we are bound to sharpen our powers of concentration.

And finally, when we have improved our basic faculties of mind - INSHA-ALLAH - we will have become more intuitive, innovative and creative in all our endeavors. And we will have disciplined minds. And we will be mentally ready for our struggle!

Dear Brothers and Sisters, What can we say about morality?

We can say this about morality: No other faith promotes good moral conduct as well as does our faith Islam, because no other faith spells out what constitutes good moral conduct as well as does Islam.

Islam defines morals, good morals and bad morals. And then Islam distinguishes these from those natural instincts which people often mistake as being morals, good or bad.

The blessing of having accepted Islam is that you do not have to wade through a sea of vague notions as to what constitutes right and wrong. You can know right from wrong beyond a shadow of a doubt.

Enroute to development of good morals, a person seems to pass through three distinct states to truth and morality.

First, one has to recognize error in his life.

Secondly, one must break the pattern of error in his life. By that, I mean one must separate himself from the error he recognizes. He must "retreat to re-group", so to speak, as best he can.

Thirdly, one must then establish for himself his pattern of truth and habit of righteous conduct.

For an explanation of the pursuit of a good spiritual life, I go entirely to the book written by Hazrat Mirza Ghulam Ahmad (on whom be peace) entitled THE TEACHINGS OF ISLAM. And I quote:

"The highest spiritual condition to which man can aspire in this world is that he should rest contented with God and should find his rest, his happiness and his delight in Him alone. A new universe discloses itself to his sight and he then witnesses the existence of God. His eyes are illuminated

with a new light and things are revealed to him which he had been hitherto unable to see.

"But how can we discover this path and how to acquire this light? No effect can be produced without a cause, no end is attained without adopting the means thereto, and no knowledge is obtained without treading along the path leading to it. The laws of nature cannot be broken. The laws of nature testify that to achieve a result, there is a right course, and that its attainment is dependent upon the adoption of that particular course.

"Let him who would walk on the right path completely submit himself with all his faculties and powers to the will of God and then pray unceasingly and untiringly for the Divine union and thus realize the reality of divine existence through divine assistance.

"God's favors are bestowed upon persons who sacrifice their lives and all their interests in the path of God, make a complete submission to Him and resign themselves wholly to His will, and then supplicate Him to grant them all the spiritual blessings to which man can attain, of nearness and union with God, and of speaking to and being addressed by Him. They engage all their faculties in devotion to God shun every form of disobedience and prostrate themselves utterly before Him. They shun every evil course and scrupulously avoid occasions of the wrath of God. They seek God with true sincerity and exalted magnanimity and their efforts are, therefore, crowned with success, and they are given to drink of the cup of knowledge of God."

The Holy Prophet Muhammad ...

(Continued from page 20)

models Allah has given us, because there is only one way we can reach nearness to Allah. That is through imitation of His Prophet and carrying out the injunctions that have been laid out for us by His religion—Islam.

THE AHMADIYYA GAZETTE

DELEGATION TO THE INTERNATIONAL ANNUAL GATHERING

In response to Hazrat Amirul Momenin, Khalifatul Masih III's desire to have deputations from all the countries inhabited by Ahmadies to the International Annual Gathering at Rabwah to be held on December 26-28, we are glad to announce that as many as eleven members from North America nine from U.S.A. and two from Canada, are leaving U.S.A. on December 18, for Pakistan. The following will comprise the deputation:

1. Br. Rashid Ahmad, National Amir, (who will lead the contingent)
2. Br. Hassan Hakim (Wakeegan)
3. Br. Alhaj Abdur Rahim Zafar (Dayton)
- 4,5. Br. Raqib Wali and his mother Sister Mubaraka Sadiq (Boston)
6. Br. Abid Hanif (Boston)
7. Br. Abdul Karim (Boston)
- 8,9. Doctor Malik Rab Nawaz and his wife Naeema Dard (Wisconsin)
10. Br. A. M. Mirza, Brantfort (Canada)
11. Br. M. M. Siddiq, Toronto (Canada)

Let us hope they enjoy the blessings of the Jalsa and return to us better informed and better equipped with the schemes and plans of our spiritual head to preach and spread Islam in our part of the world. They may also visit Qadian—the center of activities of the Promised Messiah, and have a glimpse of all that Qadian stands for.

PLEDGES FOR THE TAHRIK-I-JADID

Hazrat Khalifatul Masih III was pleased to fix a target of Rs.790,000 for Tahrik-i-Jadid Annual Fund in his Friday sermon of November 9, 1973. The final date for sending pledges is December 31, 1973. Imam Siddiq has already informed the Amirs of all the Jamaats in America to pay special attention to Hazrat's current call and offer money commensurate with the demand. Immediate response is awaited by Jamaats and individuals so that a comprehensive list of subscriptions being pledged is compiled at Washington and submitted to Rabwah.

RABWAH NEWS

31st Annual Gathering of Central Khuddamul Ahmadiyya

As announced earlier, delegates from all over Pakistan assembled at Rabwah on Nov. 2-4, 1973 to celebrate their annual function. Reports have it that the number of Khuddam who participated in the annual meet was larger than that of last year—2199 as against 1547 even on the very first day—surely a record figure. What is all the more remarkable is the fact that over 700 of them travelled to Rabwah on self-driven cycles, quite a lot of them from far flung places such as Karachi and the interior of Sind, travelling hundreds of miles on bicycles, in response to Hazrat Khalifatul Masih's wish of popularising bicycle rides. Maulvi Ataul Mujib Arshad, who had only recently returned from U.K. after a successful term of three years as the assistant Imam of the London Mosque was elected and approved by Hazrat Khalifatul Masih as the President of the Central Khuddamul Ahmadiyya. His predecessor, Chaudhri Hamidullah had served his term with unique distinction and was now leaving the Khuddam organization having reached the age of 40 years.

During his inaugural address to the Ansar on November 9, 1973, the Khalifatul Masih was pleased to bifurcate the Ansar and the Atfal Organizations as follows:

Ansar: Henceforth the Ansar shall have two categories Those between the ages of 40 and 55 years, and those above 55 years of age. The International Sadr will now have an assistant Sadr from the comparatively younger age group (40-47 yrs).

Atfal: This group is to be split into two subgroups. Group one between the ages of 13 and 15 and group two between the ages of 7 and 12.

This will facilitate the task of organizations and each sub group shall have activities according to its respective age group.

Nusrat Jehan Reserve Fund

This is just to remind brothers and sisters who had pledged for the Nusrat Jehan Fund that no money will be accepted towards this fund after December 20, 1973. You have, therefore, to pay the money you promised at your earliest convenience. Amirs of the respective Jamaats will please make statements of accounts in the forms prescribed as published in the last issue of the Ahmadiyya Gazette and submit to the head office.

MISSIONARY-INCHARGE IN LONDON

The missionary incharge Imam Sharif Ahmad Bajwa is currently in a London Hospital and is shortly expected back in Washington with a new set of teeth but of course his old familiar smile. The routine affairs of the mission are being conducted by Imam Siddique in his absence.

MISSIONARY ACTIVITIES

Imam Ibrahim visited St. Louis on November 4, 1973, where he spoke to a respectable gathering comprising of both Muslims and non Muslims in a famous local hotel. The missionary of the midwest circle was introduced to the guests by the local Amir, Brother Munir Ahmad. The guest of the evening spoke on the history of religions, comparing copiously Islam and Christianity in particular. The lecture was well received and the questions asked at the end of his speech were suitably answered by the speaker. In the Presidential remarks the national Amir, Bro. Rashid Ahmad attributed the success and zeal of our missionaries to their attachment to the Khilafat.

Imam Siddique delivered a lecture at the Harrisburg Correctional Institute on November 9, 1973. He also met the institute's Superintendent and Commissioner and presented them a copy of the Holy Quran and other Islamic literature. During the term under report, he also visited Philadelphia where he attended the meeting of the Jamaat and exhorted the members to realise their collective responsibilities.

Dr. M. Yusuf Khan

Dr. M. Yusuf Khan of Detroit who is one of the oldest members of the Jamaat and has been one of the active and useful helpers of the pioneer Ahmadiyya Missionaries (Dr. Mufti Muhammad Sadiq and Maulvi Muhammad Din) has been ill for quite a long time. Members are requested to pray for his complete and speedy recovery.

DAYTON OFFICE BEARERS

Local elections for the next two year term were held at the Dayton Mosque with the Missionary Incharge, midwest circle, presiding, on November 11, 1973.

Brother Muhammad Qasim who had worked as Amir for a number of years, stood down and Brother Abdur Rahim Zafar was unanimously elected as the new Amir. Brother Qasim has throughout been a very unassuming but earnest and sincere leader and his services to the Jamaat will be long remembered. Others elected were:

Bro. M. Qasim	Assistant Imam; Propagation Sec.
Bro. M. Yakub	Assistant Amir; Gen. Sec. and Ed. Sec
Bro. Rafiq Salam	Financial Sec.
Bro. Amin Ullah	Social Sec.
Bro. Abdul Malik	Auditor
Bro. Habeeb	Assistant Sec.

EID CELEBRATED

Eid in America was celebrated in all the Jamaats with great eclat and enthusiasm on Oct. 28, 1973. At Washington Mosque it was a sort of an international gathering. Khutba was delivered by Imam Sharif Ahmad Bajwa Missionary Incharge and the guests were entertained to sumptuous feast. At New York also the Eid attracted about two hundred people of various nationalities who freely mixed with one another and presented a delightful scene of international brotherhood—a unique blessing of Eid. At Dayton we had a fairly good number of non-Muslim guests in the afternoon at dinner to whom Imam Ibrahim explained the significance of that auspicious day. Verbal reports from Milwaukee, St. Louis and written ones from Pittsburg, Baltimore and Detroit all have it that the festival was celebrated with great success and drew large crowds.

PLEASE NOTE

Reports from all the Jamaats and their accredited reporters received upto January 10, 1974, about their respective activities will be gratefully published in the next issue of the Gazette.